The Bombay Guardian.

VOL. XV.—New Series. SATURDAY, JANUARY 8, 1870. [No. 44

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Calcutta has done her best to give a brilliant reception to the second son of Her Majesty. He has left Calcutta, and nothing now remains for the happy metropolis but her recollections and her bills. The Duke, it is expected, will visit Bombay in about two months. Bombay will not like to be least as well as last in the demonstration of loyalty, and will, we fear, expend a good deal of money in the way of illuminations and decorations, which will do nobody any good, and give very little pleasure to His Highness.

Dr. Macleod in one of his *Peeps at the Far East* speaks of the pleasure he had in meeting at the house of Sir Alexander Grant in Poona some of the educated and influential Native gentlemen of the place, whose superiority to caste was such that they could freely partake in the refreshments provided. Now it was very pleasant for these gentlemen to vindicate themselves in the eyes of Dr. Macleod as enfranchised from the prejudices of their countrymen; but on the other hand, it appears that like most of *our reformers they have no wish to break* with their caste-loving friends. The latter, having heard of Dr. Macleod's notice, proceeded to arraign the gentlemen indicated, on the charge of having broken caste by eating with Europeans, and to declare them excommunicated. But the accused deny that they have broken caste; say that they ate only fruit, and all did not eat it; they have written to Sir Alexander Grant to bear them out in what they say; and one of them is about, it is said, to bring an action for defamation of character against those who have excommunicated them. When the matter comes into Court it will be for the Judge to decide how far their character has suffered in consequence of the exclusion from caste. Among Europeans their character gains by disregard of caste; among many of their Native associates it would not suffer. But when, instead of disregarding caste, they only wish to have with Europeans and enlightened Natives the credit of disregarding it, while they cling tenaciously to their caste-standing, it is a very terrible thing to have one's geniality trumpeted abroad in the *Good Words*. Quere, would not the action for defamation of character lie better against Dr. Macleod? Young Bombay is very far behind young Bengal. A good many there have got so far as to break with caste, honestly and irrevocably. To our Native friends we would say, How long halt ye between two opinions? If Caste is a sacred thing, consecrate yourself to it; regard all Europeans as *Mlecchas*, born and bred in defilement, and glorify all Brahmins as incarnations of deity. But if Caste is a lie and an imposture, discard it, burst its bonds and make your way to freedom, cost what it may.

Elsewhere will be found a notice of the Chinese in America, from the *New York Observer*, written by the Rev. Dr. Prime, one of the editors of that paper, from California. Dr. and Mrs. Prime and other friends, constituting a party of seven, left New York some four or five months ago by the overland Railway to San Francisco, to make the tour of the world. They have since visited Japan and China; and we had a letter from one of the party the other day from Allahabad. They will pass through Bombay shortly on their way to Europe.

'I have caught you with guile,' says Paul to the Corinthians; but he puts the expression into the mouth of a supposed objector. The meaning of the passage is: "Can any of you say that I caught you with guile? that I did not myself take any thing from you, but arranged that Titus, who followed me, should take from you on my behalf? No, this cannot be said, for you know that Titus and his companion conducted themselves just as I had done, refusing to be a burden to you." *Nothing is more abhorrent to the* spirit of Christianity than guile. Now it is worthy of note that the Romanizing party in the Church of England include among the religious items which they borrow from Rome, the principle that guile is allowable in a good cause, *i. e.* in their cause. A very striking example of this has just come to light, which we shall notice presently. The grand reason why Christianity is so intolerant of guile, is that it brings the individual directly to God, brings him under the power of a present, personal, omniscient God. The only Mediator is Christ, who is himself the revelation of God and in whom is all the fulness of the Godhead. It was necessary that the symbolism and ceremonial of Judaism should be taken out of the way, in order that there might be this full revelation of God to the heart of the worshipper. Let a man apprehend the true character of God as revealed in Christ, and then let him habitually realize that he has directly to do with this God in all things, and he will feel the utter folly and the odiousness of guile. And just in the degree in which any thing is interposed between God and the worshipper, will the natural heart of man get courage and begin to manifest itself in guile. And this is one reason why many among us fear Ritualism; they believe that it tends (like idolatry) to remove God to a distance from the worshipper and to release him from the powerful influence to be derived from conscious direct contact with God. We do not deny that there are other things that do this; worldly evangelicalism does it most effectually; but whatever has this tendency must stand condemned by the true system of the Gospel.

It is Mr. Mackonochie's case that affords such a striking example of guile for the glory of God:

"Up to December in last year, Mr. Mackonochie was accustomed to elevate the cup and paten at the Communion *above his head*. He was forbidden to do this. Accordingly, ever since he has elevated them *exactly to the level of his head!* Secondly, he was forbidden to light candles on the Communion-table during the celebration of the sacrament. So he placed them, as he tells us himself, '*on a shelf which appeared to form part of the Communion-table, but did not actually form a part of it,*' and before the Communion was celebrated the lights in his candelabra were extinguished, and the two lights which were left '*appeared to be on the altar, but were not on the altar!*' To each of these replies the Lord Chancellor granted to the defendant that he had kept within the letter of the law, 'whatever one may feel,' he added, 'as to the conduct of the respondent in reference to the spirit of the monition.'"

The *Echo* from which we extract this goes on to say:

"He had been last year forbidden to kneel down and prostrate himself before the elements. What then has he been doing all this year? To a commonly sincere intelligence it might have appeared that an honest man would have thought he honoured God best by obeying the powers that be, and obviating scandal by performing the service in the ordinary upright attitude. Or had the man been a scrupulous fanatic, impressed with the doctrine of the Real Presence, he might, on the other hand, like another Daniel, have insisted on kneeling before all the world, and leaving the authorities to punish him through the medium of the very mild den of lions, the Court of Arches. But Mr. Mackonochie hit upon a third course, in which were happily combined every element of disobedience, shuffling, and irreverent comedy. He did *not* stand upright, and he did *not* go down on both knees; but he bent his knees in an attitude of which nobody could tell whether it was kneeling or whether it was not. According to the definition of Dr, Johnson he did kneel, for kneeling, according to that lexicographer, is a 'bending of the knees.' But, according to the definition of Bailey, he did not kneel, for kneeling means 'standing upon one's knees.' To make an attitude kneeling, Mr. Mackonochie affirmed that a man must 'rest on his knees for an appreciable time.' Far be it from him to do anything so frightfully disobedient as this! Oh, no! he assures us, 'he did not kneel, though one knee might accidentally touch the ground.' A witness, Mr. Walker, added to this beautifully candid statement the remark that 'having regard to the position of the celebrating priests, as well as t the length and nature of their dresses, he did not believe it would be possible for any one in the body of the church to say whether the respondent did kneel or not.' Truly this spectacle of a reverend gentleman, bundled up in long garments, with a glittering cross from his neck to his heels, posturing at the altar, so that nobody could tell whether he knelt or stood, must have been a spectacle fraught with high and noble instruction! Truly He who is only to be worshiped 'in spirit and in truth' is worthily served with such antics and such—we cannot spare the words—mean and dishonest frauds! Truly the men and women of England have every encouragement to listen to the invitation of such pastors to come and open their hearts to them in confession, and obtain from them guidance in the crooked paths of life."

The "Bombay Church Union" has just been celebrating its anniversary. If we remember rightly this body has not disguised

its sympathy with Mr. Mackonochie, and its members have contributed to the fund for the expenses of his defence. The money was wanted, he having been condemned to pay the costs of the appeal to the Privy Council.

Why should not Mr. Mackonochie go where he will have liberty to worship the elements all the day long?

The Bombay Guardian.

SATURDAY, JANUARY 8, 1870.

THE SACRAMENTS.

ROMANISTS say there are seven. Protestants allow of only two. We do not think there are any. That is, we question the propriety of singling out this and that command of Christ, and designating them by a name that does not occur in the New Testament, and no equivalent of which is found in what is said of these commands there. The word *Sacramentum* means an oath. The younger Pliny speaks of the early Christians as meeting together to take an oath to do no wrong thing, and this was probably the popular conception entertained of the observance of the Lord's Supper by Christians. The Sacraments are described by Roman Catholic writers as mysterious *signs* and instrumental *causes* of divine *grace* in our souls. The strong feeling which leads Protestants to insist that there are only two, indicates that they attribute a special character and a special virtue to them. Among those that they reject as sacraments are some that they recognize as ordinances of the Lord; for instance, the ordination of ministers. Now what is it that leads to this distinction? Is it that Christ has separated two of the commandments given to his church from all others, and ordained that they should be regarded as specially sacred? Is it that these are more patent means of grace than others? We find nothing to favor such an idea. The greatest of all means of grace is the word of God, and when it is earnestly and powerfully preached by a man whose life accords with it, it is the means of accomplishing the greatest of all victories. The fact that a command is from Christ, is enough to make it binding upon the conscience of the Christian; and just in the degree in which you claim for certain commands a special sanctity, do you take away from the sanctity of others. And this has been the effect among those who have sought to invest 'the sacraments' with a special and awful holiness; other requirements of the Lord Jesus have come to be comparatively overlooked. The word 'mysterious' in the Roman Catholic definition above given, tends to favor this conception. The ordinance is of a mysterious character, and the benefits to the partaker are mysterious in the sense that they may not be defined, or even consciously apprehended; he may believe himself benefited without being aware of it. Now Christ prayed for his people that they might be sanctified by the *truth*; he promised the Spirit of truth; they are begotten again of the word of truth; faith cometh by hearing and hearing by the word of truth; they grow in grace by desiring and feeding on the sincere milk of the word. Out of 150 pages of inspiration addressed by the apostles to the early churches (and through them to the church catholic) not more than one is given to the subject of what are called sacraments, while the grand object of the whole is to bring about the sanctification of the Church. As growth in grace is every where connected with the influence of the truth, we must believe that the ordinances referred to, so far as they are the means of grace, are so by the fact that they help our minds to grasp the truth. And only so far as we find that our minds are so aided, are we justified in believing that we are benefited. The idea that the service has a mysterious virtue independently of what the mind lays hold upon and appropriates, savors of superstition and tends to diminish the sense of obligation to give earnest heed to the word of God that we may grow thereby. It is a very dangerous thing to classify the commandments of God and to say, This is of greatest importance, this of least consequence. This the Pharisees did, and this our Lord condemned. And it is because we think this word 'sacrament' tends to beget an impression that there is such a distinction in Christ's commands, that we object to it. It is not scriptural, and the thing designated by it is not scriptural. And one consequence of the attempt to take the Lord's Supper out of the category of Christ's ordinary commands, is that many are afraid of the ordinance. Others again rely upon it to make amends for their deficiencies in the matter of other requirements. We heard a saying to this effect the other day concerning one who had recently died: 'She was a very good woman before she died; she took the sacrament three times.'

Protestants define a sacrament as 'a sign and seal of the grace of God in Christ,' 'a sign of grace and God's good will towards us,' 'a holy sign and seal of the covenant of grace,' 'a holy ordinance wherein by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers.' Now the Lord's Supper is to the believer a precious sign and token of God's grace, but is it exclusively so? The word of God, yes, every promise is that; the Sabbath is that; the rainbow is a sign and token that there shall be no more a deluge; and every consecrated and rejoicing Christian is to other believers a sign and pledge of God's grace. If the definition last quoted be accepted, baptism when applied to infants is not a sacrament, except as it seals and applies to the parent the benefits of the new covenant; the infant, not being a believer, the sign cannot be to him.

On the whole then we think the word sacrament has done harm by being assigned to these selected institutions of Christ.

But what is the Scriptural idea of Baptism? What is the Scriptural idea of the Lord's Supper? We propose to consider these topics in future numbers.

THE BAZAAR BOOK.

"THE Bazaar Book, or Vernacular Preacher's Companion." This work was originally prepared in Tamil by the Rev. H. M. Scudder, D.D. of the Arcot Mission, and has been put into English by another of the Scudder brethren. A note by Mr. Murdoch informs us that the translation has been effected chiefly to facilitate its reproduction in the various languages of India. It is specially fitted to be useful in the South of India. It abounds in quotations from Tamil, Telugu and Sanscrit poets. As Mr. Murdoch points out, a translation into the languages of other parts of India would need to draw on the literature of those languages for its illustrations.

This work consists of thirteen addresses to Hindoo audiences on these subjects: The Guru; the Shastra; Sin; Man; God; Expiation; Muntras; Transmigration; Fate; Idolatry sinful; Idolatry ruinous; Caste; Brahminism. Dr. H. M. Scudder had an unusually thorough acquaintance with vernacular and Sanscrit literature; he knew that the people of this country listen to quotations from their own works with pleasure; and he evidently considered it very desirable that the missionary should be able to quote largely from these works either for the illustration or corroboration of what he says, or for the purpose of pointing out the erroneousness of what is quoted. This work, especially in its vernacular forms, is calculated to be a valuable aid to the preacher of the Gospel among the Hindoos, whether European or Native. The young missionary should not perhaps regard it as the very best model, and think it necessary that he should preach just such addresses. Some missionaries who have been longer in the country than Dr. Henry Scudder was, (he now resides in California) think that a more direct way of presenting the Gospel is generally desirable. To preach the Gospel, the glad tidings of salvation, is the commission; the preacher must study so to present it as that it may be appear glad tidings of salvation to the hearer; to this end he must know something about what is in the hearer's mind, what ideas he attaches to this and that expression, and by what methods the matter of the Gospel can be brought most intelligibly before him; but after all, he will feel that it is desirable to use a great deal of directness in the statement of the grand truths of the Gospel. These truths are facts, things that have occurred and can accordingly be thrown into a narrative form. They relate chiefly to Christ; his advent, character, aim, work, death and resurrection; his relation to Judaism and to the world. The longer the missionary continues at his work in India, the more he is impressed with the desirableness of this direct presentation of the Gospel; he will continue to make references to Hinduism, but they will be less prominent, more incidental. The common arguments, powerful with almost all classes, against any thing like serious investigation of the claims of a strange religion, must be met, but this can generally be done in the very statement of the Gospel scheme. The missionary has no power to influence the minds of his hearers, except it be given him from above; he may speak in a way to attract and interest them, cause them to admire his learning and his eloquence, without much spiritual result; his one grand need is to be led by the Spirit and used by the Spirit; he will accordingly feel the paramount importance of honoring the Spirit. He does not honor the Spirit when he does his work in a slovenly or careless or perfunctory manner, or slides into a dead, easy routine; but will feel the same desire to-day, that he did ten or twenty years ago, to approve himself to Christ as a workman that needeth not to be ashamed.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

THE AMENS OF CHRIST.—LXI.

I am he that liveth and was dead and behold I am alive for evermore, AMEN: *and have the keys of death and of hell.* Rev. I. 18.

Half a century had gone by since the previous Amen; and that half century had been as a thousand years with respect to the vastness of the chapter which had been introduced into the moral history of the world. The Amens of the Son of God had vindicated their divine power by doing greater works than he himself had done in the time of his personal ministry; by casting down the strongholds of Phariseeism and Sadduceeism and setting up the kingdom of God among those who had crucified the Lord of glory; had given a shock that was felt to be fatal to the great Gentile systems in Greece, Rome, Egypt and elsewhere, and had gathered men of all creeds and philosophies and nations and grades into a thousand churches distributed over the face of the known world; and had visited the Jewish nation with that terrible chastisement, the predictions of which were inserted in the very constitution upon which the nation was built, and which had become sealed to them when they cried out, 'Upon us and upon our children be the blood of this Jesus.' One of those Amens, spoken while Jesus was still nothing more than the despised and rejected man of Nazareth, and while the hearts of the disciples were of such poor stuff as they proved to be when their Lord was arrested, had undertaken that the Gospel should be preached in all the world. Well, it had been fulfilled; but how much that nothing human could overcome had to be overcome before this Amen could be fulfilled. No Macedonian *phalanxes or Roman legions, no Alexander or* Cæsar, could have accomplished what these disciples of the Amen, the faithful and true Witness, had accomplished. But the Amen that had upheld and strengthened them and given them these sublime victories, had, in the case of most of them, given way to the Amen that was commissioned to bring them to the presence of their king of glory, to the mansions which he had prepared for them. Peter and Paul and James and other apostles had gone to take their place among the multitude out of all nations standing before the throne. John was in the isle of Patmos, awaiting the time when he should glorify the Lord in his death.

I am he that *liveth*. In him is life; life in the highest sense; the life of the life-giving God. The assaults made upon this life by the world which it came to bless, only showed the more signally its unconquerableness. The Prince of this world hoped to extinguish it by the force of temptation. Men imagined that they had strangled it forever upon the cross. The life that was in Christ could not die, as God could not die; when men imagined him dying he said to the believing thief, This day thou shalt be with me in Paradise. There was indeed a mortality in him, and without this his life would not have become life-giving to us; this is my body which is broken for you; but there was infinitely more than the mortality, even the life of God, and unless there had been this to give dignity to the death, this last would not have been redemptorial. I am he before whose cross you stood, with certain women and other disciples, and upon whose sorrows and disgraces you gazed with agony, remembering all the days in which I had been your companion and your leader, and all the hopes with which my words and deeds had inspired you, and lost in wonder at this strange and cruel dissipation of them; and I am he who arose from the dead and appeared unto you and left you not until you had learned to know me as present ever with you. I have brought back from the realms of death, the very keys of death and of hades. It was a small thing to visit them and return unscathed; it behoved your Christ to go there as a conqueror and not to return without the tokens of victory. The empire of the dead yielded up to me its keys. When I gave you the keys of the kingdom of heaven, I assured you that the gates of hades should not prevail against it. I have the keys of those gates. The prince of this world has filled his servants with wrath against my servants and commissioned them to put them to death, and hades has opened wide her month to receive them; but while I have the keys of death and of hades, hades is only hades, and death is not death; for when the crucified One shall appear in glory to the world and celebrate his triumph over the grave, then shall his faithful martyrs be seen with him in glory. Oh death, where is thy sting, oh grave, (hades) where is thy victory?

The word *hades* simply means the unseen world, and is used as comprehensively as our expression 'the other world,' and does not necessarily refer to a place of torment. When a man dies, his body returns to the dust; his spirit goes into the invisible world, and is not, so far as this world is concerned; at the resurrection, the spirit and the changed body return, and the man is come again relatively to this world. The intermediate state is therefore expressed by these two words, death and hades; and when the time comes for the intermediate state to cease to be, the representation is (Rev. xx. 14) that death and hades are cast into the lake of fire. To have the keys of death and hell is to have power over all that have passed away from the earth. 'Thou hast given thy Son power over all flesh,' says Christ in his address to the Father, John xvii. His power is not merely over those now alive, but over the departed. They that are in their graves shall hear the voice of the Son of God, as Lazarus did, and shall come forth. We have therefore to do with One to whom all the past is present; on whose bidding wait all the generations of other days. The keys that hang at his girdle declare emphatically to us that our loved ones who are no longer with us are with Him, and walk with Him in white. As they slip from our loving grasp, the door of the unseen world is opened to them by Him who has the keys thereof, and they find themselves in the ivory palaces, the mansions of delight prepared by Christ for all who love Him.

WHAT IS TRUTH?

He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (John III. 18) Christ came into the world not to judge it but to save it. Nevertheless there is a judgment that comes along with him, in this sense, that they who believe not on him pronounce condemnation on themselves. They show how they stand affected relatively to God and all goodness. In him is the fulness of the Godhead, so that if any man knows God at all he will recognize him in Christ; if a man rejects Christ he shows that he does not know God. There is indeed a far fuller manifestation of God, in Christ, than there was before his advent; but it is simply fuller not diverse; the previous acquaintance will ensure recognition of the identity. The man who refuses to believe in Christ refuses to believe in unimpeachable goodness, spotless purity, marvellous love to mankind. His non-reception of light shows his preference for darkness. The future judgment is really contained in the Gospel; and a man's name is or is not not written in the Lamb's book of life, as the Lamb's Gospel of life is received into his heart or not. The king who sends his own son, his only son and heir, to a revolted province, with overtures of mercy, declares that men shall have pardon or judgment as they treat his son; and it is perfectly understood that there is no hope for those who refuse to receive pardon at the hands of the son. Insubmission to him fills up the cup of their iniquity. The only-begotten Son of God has come into this world compassed about with heaven's own testimony, and it is beyond the shadow of a doubt that men declare how they stand affected towards the blessed and only Potentate, the most high God, by their treatment of his Son. And the Gospel is preached in all the world for a witness, that all men may have an opportunity of declaring in the most decisive way possible, whether or not there is loyalty in their hearts towards the one living and true God.

This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (19) Light, more light! is the cry of many whose backs are turned to the true light and who are pressing forward into deeper darkness. They glory in something which they call light, but which the Gospel declares to be darkness; hence their aversion to the Gospel. That Gospel which so wonderfully expresses God's love, makes war on man's self-love, requiring an acknowledgement of his benightedness and helplessness. But they who have been all their days industriously tutoring their consciences to lie to them, are shocked at the suggestion that they should abandon the idea of their own goodness and merit. They have laboriously persuaded themselves that their evil deeds are not evil, that their character is on the whole commendable; and the Gospel which begins by telling them that the goodness on which they have been priding themselves is only to be found in Christ, that takes away their imagined righteousness to reveal it in pefection in the crucified One, and leave them only the filthy rags of unrighteousness, seems to them an enemy to be resisted to death. And the wise and prudent, the decorous and respectable, the intellectual and distinguished feel this assault more keenly than others, for it annihilates at a stroke all the vast vantage ground which they have placed between themselves and the rabble. Hence the demand in high quarters, in these days, for a Gospel so accommodated to men's wants that it may be received without that surrender of self-complacency and self-trust on which the old Gospel insists.

He that hath received his testimony hath set to his seal that God is true. (John III. 33.) Because he is from heaven; God's special Commissioner with men. He that is of the earth is earthy; the very wisest of mere men is fallible; what he says about heaven, about God's thoughts and plans, may be true or may be not, no one is bound to accept it on his *ipse dixit*, no one can be sure that it is true unless God himself shall corroborate it. But Jesus comes from the bosom of God and his words are to us the words of God, so that in receiving them we bear our testimony not merely to Christ but to the Father. He sets to his seal that God who of old spake by the prophets concerning the Messiah, is true to his word. All profess to believe in the truth of God; yet all make God to be a liar by withholding confidence from his solemn declarations, by denying the necessity of keeping his commandments, by holding a multitude of opinions that are condemned in the Bible. Conversion is simply the recognition of God's truth, which involves the abandonment of one's own falsehood long put in the place of truth.

The Father loveth the Son and hath given all things into his hand. (John iii. 35.) These are probably the words of John the Evangelist rather than of John the Baptist. At all events, they are the words of the Holy Ghost. All things relating to man's salvation are in the hands of Christ. By the decree of the king of Egypt, men were to show their loyalty to him by their deference to Joseph; they would be judged by their treatment of Joseph. God has placed the destinies of all in the hands of his Son. He

loveth the Son; therefore they who believe on the Son shall have life, and they who believe not shall have wrath. In his treatment of both the penitent and impenitent God will manifest his love to Christ. So that to obtain a hope for the unbeliever you must destroy the love which the Father has for his only begotten Son. Men pronounce their own sentence by their attitude towards Christ. The Gospel goes into all the world to tell men of the realms of glory and of the rule of admission laid down for all, namely, through him who is the Way; to show them Christ and ask them to give their hearts to him; the heart that is withheld from him is withheld from God and declares itself incapacitated for the life of heaven. But what a ground of confidence does the believer find in this marvellous law whereby the Father's inextinguishable and unfathomable love for his Son, becomes a daily and and an everlasting argument for loftiest aspiration. Does the Father love the Son? are all things subordinated to this love? is there nothing the Father will not do, to manifest that love? then let me ask for all things that pertain to life and godliness, for his image in myself and brethren, for usefulness, for the purity and expansion of the church, for the coming of Christ's kingdom of glory. But let me ask with a faith corresponding to the admirable basis here laid for it.

ABOUT CHRISTMAS.

(Concluded from our last.)

It has been already shown that the festival of Christmas was at first a strictly religious and ecclesiastical one. How did it lose its sacredness and become in the main only a day of amusement and social pleasure? There can be little doubt that this change was effected in great part by the influence of heathen carnivals upon the sacred observances of Christians. Indeed, it is the opinion of many who have considered the subject in all its bearings, that the early Christian churches pandered in some degree to the world (an evil very largely in operation still) and wove in with their sacred things much of the pagan rites and ceremonies. This corrupting practice most likely arose from a desire on the part of the Christians to bring the heathen mind into a participation of their sentiments by guile, to lead them insensibly into *their* manner of keeping feasts, and thus to have an opportunity of teaching them the truths of the gospel without giving offence to any. They tried to serve at the same time, both God and Mammon, a mode of procedure which has been a radical error in all ages, not excepting the present. And this meeting the world half-way was followed, naturally and righteously, by the most alarming consequences. In a few years it was found necessary to prohibit the Christians by a strong edict from conceding to the pagan ceremonies on any account, as the sensual indulgence and riotous elements of heathenism were rapidly gaining ground in the religious festivals. But the pleasures of sense had already taken hold on the vulgar mind and could not be easily shaken off; and in a very brief period the clergy themselves gave way and followed the people. In this manner the primitive sanctity of Christmas, like all other feasts of that age, became more of a social than of an ecclesiastical character, more a medley of games and general amusements than a pure and holy commemoration of the first event in the theanthropic life.

To this influence of pagan rites may be added the desire of novelty and the want of scrupulous conservatism in spiritual worship. Then the youth of the church would be anxious for enjoyment at least in some measure similar to what they witnessed among their heathen neighbours; and in a time when laxity was becoming more and more prevalent, their suggestions and desires would be easily adopted and granted. The origin of Christmas presents and Christmas candles is to be found here. Such manifestations of regard and affection were all adopted from the children's part of the *Saturnalia*.

From a social festival, Christmas soon developed itself into a national, just as did Easter and New Year's Day, and quite as rapidly. A novelty introduced into a section of the community, especially if it be of a character grateful to the human heart, is soon caught up by the surrounding parts and often makes its way to the very throne. And the curious fact is that most of our social and national customs have had their root in religion. The practice of egg-eating and egg-gaming at Easter, for example, has been traced up to the theology of the Egyptians and Persians, among whom an egg was a sacred emblem of the universe, the work of a Superior Divinity, as it was also of the renovation of mankind after the Deluge. The primitive Christians also used it at their Easter festivals as an emblem of the resurrection, on account of its containing the elements of a future and hidden life.

There are strong reasons for believing that the feast of Christmas was introduced into England by the Germanic tribes who spread themselves over the country at a very early date, and among whom the festival was known by the name of Yule, an application given to it in some parts of England to the present day. If this opinion be correct, the feast has had its root in the very nucleus of the nation, and grown up with it. It was not, however, introduced into England by the Church, nor was it held with any pretence to the religious observance until the Romish priests, in after days, gave it a sanctimonious character. It is therefore rather awkward for the Protestant church to set so very much value upon it now, and to invest it with such wonderful sacredness, as appears in the *I. C. R.* of the 23rd, where the writer gravely informs us that Christ "cometh to us year after year at *this season*, looking out for the star that is to show us the way, or for the angels' voice proclaiming the Carol of the Nativity, 'Glory be to God on High and on Earth peace and good will towards men." [Query, what does this mean?]

From what has been advanced on the history of Christmas, then, it appears briefly, that the feast is of Roman origin; that it was unknown to history for nearly 400 years after the event it is employed to celebrate; that it grew out of the practice common to all nations, of celebrating events by religious ceremonies; that it was at its first establishment, and for many years later, a purely religious festival, but has now become, and for a long time has been chiefly national and social; and finally, that its customs are for the most part transformations or modifications of heathen sports. We repudiate, therefore, the idea of keeping Christmas as a religious observance, seeing that it has no foundation in Scripture or in the doings of the Apostolic Fathers. We would not, however, on that account entirely dismiss it from our homes or memories. We rather love to celebrate it as a trysting time for distant friends and scattered families to meet again on earth and spend once more a season of union and happiness, the shadows of good things to come, the types of the other and better home. But we should not like to be found guilty of any thing so unhistorical as to assert that Christmas Day is the anniversary of the birth of Christ.

R. A.

THE GOVERNMENT, THE JESUIT, AND THE PROTESTANT MISSIONARY.

THERE are three educating agencies at work in Bombay, the Government, the Jesuit, and the Protestant Missionary.

The peculiar character of each of these agencies appears most evidently in the higher department of the education which they furnish.

For instance, take the graduates who have come from the college or institution connected with these agencies respectively.

In the list of graduates of the Government Colleges we observe the names of men who have made themselves well-known to the public by professional ability, and who in some cases have risen to occupy the places vacated by their own instructors. Along with these we observe the names of very many whose connection with university pursuits ceased at the termination of their connection with the college, and who have sunk into utter obscurity as far as educational matters are concerned.

When we remember that, taking all the graduates together, bad, and good, the cost of each to Government is very considerable, and when farther we add the fact that many of those graduates prove quite unserviceable in the course of education, we conclude that the Government agency is at least as expensive as it is efficient.

The Jesuit College has not had time yet to produce any graduates; but probably some will appear before long. It seems, however, probable, that the graduates from the college, when they are forthcoming, will be Europeans or Eurasians. The question which naturally arises regarding such graduates is, what is to become of them? Will Government consider them more eligible than natives for employment in the Educational Department? Would not the liberality which has supplied them with a high education here have been better employed in sending them to England to acquire vigour of body as well as of mind?

The graduates from the college department of the Free General Assembly's Institution, which is the only Missionary Institution connected with the University, are as yet only three in number. Two of these have distinguished themselves in the service of Government as educationists. But, strange to say, not one of the three is a Christian. There are, of course, native Christians of high character and standing who have been trained in this and similar institutions. But how are we to explain the fact that there is not a single native Christian graduate?

May it not be that the Missionaries have been attending to the claims of the University more than to those of the Native Christian pupils who ought to be their first care?

No Missionary can take any interest in passing a number of non-christian graduates; though the moral awakening of even one or two may reward him for many hours of labour. The time may come when the Native Christian community will be readier for high education than it is at present. Meanwhile the college-work of the Missionary ought certainly to be continued with, and perhaps limited by, the more rudimentary teaching and training which his Christian scholars require.

On the whole, the most serious difficulty seems to be that with which the Jesuits have to contend. In the most literal sense of the word it is a material difficulty. The labour bestowed on the high education of Europeans in India is like labour bestowed on an exotic. The production is more curious than useful.

S. R.

Epitome of News.

SATURDAY, JANUARY 1, 1870.

—*Hindu Reformer*: We have got amongst us a *child of 'Light' denouncing the dense darkness* of the Anglo-Saxon mind. These days of mental illumination are indeed hard for the poor English nation. Not only do the French look down upon it as a nation grovelling in the slough of narrow-minded worldliness, and incapable of looking up high and conceiving or doing anything great; not only do some Englishmen themselves commiserate their countrymen on the grossness of their nature, but individuals of a subject race which the English have been attempting to civilize, enlighten, and elevate, have begun to lecture them on their Philistinism. Mr Perosha M. Mehta's paper on grants-in-aid read the other day before a meeting of the Bombay Branch of the East India Association, was interpersed with quotations from Mr. Matthew Arnold and the French, and contained some strong remarks on the Philistinism of our rulers. And what was the occasion for all this, what was the sin of the English nation which called down Mr. Mehta's wrath? It was the system of giving Government grants-in-aid to private schools in India, which, along with a Government Department of Public Instruction, was set on foot by the celebrated Educational Despatch of 1854."

—Reuter's telegram: Calcutta, Dec. 31: "The ceremony of investing the Duke of Edinburgh as Knight Grand Commander of the Star of India took place yesterday. An encampment was formed on the Maidan, and a Chapter was held in the Viceroy's Durbar tent.—The procession from Government House consisted of Earl Mayo, the Duke of Edinburgh, the members of the Order, and the military and civil officials on horseback; the Countess Mayo, Lord and Lady Napier, the Begum of Bhopal and other ladies following in five carriages, preceded and followed by infantry and cavalry. On arrival at the encampment a procession was formed consisting of the members of the Order followed by attendants and pages. The Grand Master invested the Duke with the insignia of the Order, the Maharajahs of Gwalior and Jeypoor, Senior Knights and Commanders, assisting. A royal salute was fired, and the procession having reformed returned to Government House. The display was gorgeous and magnificent, and everything passed off well. A large concourse of spectators was present to witness the ceremony, and

the Duke of Edinburgh was every where received with great cordiality."

—H. M. S. *Dryad* arrived yesterday with 330 captured slaves.

—*Englishman*: "The name of the unfortunate gentleman who committed suicide on Thursday last was Duncan Macdonald. We mention this, as there is another gentleman of the same name, Mr. S. N. Macdonald in the Bank, who, however, was no connection of the deceased."

—*Bombay Gazette*: "We understand that the prisoners captured at Bahrein will be placed for security in the fort of Aseerghur."

—The Maharajah of Vizianagram has given a donation of Rs. 1,00.000 towards the Allahabad University.

Monday, January 3.

—At the Governor General's levee 1,300 were presented.

—The Chunda and Nurbudda coal fields are expected to furnish the two lines of railway beyond Bhosawal with all they need.

—Less than one-fifth of the recent matriculation candidates of the Bombay University passed; about one half of those of the Calcutta University have passed, viz. 861 out of 1,730. Out of 521 F. E. A. candidates, 310 passed.

—*Friend of India*: "Lord Napier has been most energetic in his inspection of several of the public institutions in and around Calcutta. Accompanied by the Rev. Mr. Long his Excellency visited the village schools to the south of the city. He was interested in seeing the various punishments inflicted in the ordinary native schools by most ingenious instruments of torture. He examined the various cottages of ryots and made detailed enquiries into their mode of life and cultivation, the rent they pay, the extent of their holdings, and the condition of their cattle."

—The Rev. John Fordyce, who was the first to start the Zenana Mission in Calcutta, has been appointed as minister to the Presbyterians scattered over Northern India. He will, we believe, conduct the services in the Union Church of Simla during the hot season and itinerate in the plains thereafter."

—The Edinburgh Society which has sent so many valuable Medical Missionaries to India, *spent £1,781 last year, or rather more than its income.* The Society has purchased a house to serve as a training institution and residence for Mr. Burns Thomson, the superintendent, and his missionary students.

—*Overland Mail*, Dec. 10: The statement in the Bombay papers that the Secretary of State for India has sanctioned certain reductions in the Indian army is incorrect. No despatch on the subject has yet been issued from the home authorities.—The message of President Grant, delivered at Washington on December 6, is fully reported, and American Securities have advanced in the London market.—The ceremonies at Rome connected with the Œcumenical Council commenced on December 8.—The French Ministers have tendered their resignation.—Signor Lanza has abandoned the attempt to form a new Ministry at Florence.—Victor Emmanuel has persuaded the Duchess of Genoa to assent to her son's acceptance of the Crown of Spain.—Count Bismarck has returned to Berlin. His eldest son has been severely wounded in a duel at Bonn.—The Smithfield Club Cattle Show is pronounced exceedingly good.—The prevailing opinion in regard to the Suez Canal is, that it will prove a success.—The trustees of Rugby School have not given universal satisfaction in their selection of a successor to Dr. Temple.—The Hon. Norman Grosvenor (Liberal) has been elected member for Chester, and Lord Claud Hamilton (Conservative) for King's Lynn.—Nothing worse than seditious speeches is reported from Ireland this week. The Cabinet are believed to contemplate a fresh suspension of the Habeas Corpus Act.—The Archbishop of Canterbury is gradually recovering.—Mr. Mackonochie has to pay the costs of an action for neglect of the monition of the Privy Council.—Dr. Temple has been confirmed Bishop of Exeter. The objectors were heard by the Vicar-General and overruled.—Lord Napier of Magdala presented prizes to the Third City Rifle Corps on Saturday.—A Court of Inquiry on the loss of the China clipper *Spindrift* has exonerated the captain. The pilot does not come under the notice of the Court.

The south-eastern section of the East-London Railway, running from New Cross to Wapping, through the Thames Tunnel, and being three miles in length, was formally opened on December 6. The line gave general satisfaction. Mr. M. Hanes, the chairman of the company, stated that the cost of construction had been within the original estimate, and had been 333,000*l.* per mile.

More than a million for three miles of railway!

—For the reception of Mr. Peabody's remains on board H. M. S. *Monarch*, "a mortuary chapel has been constructed on the aftermost part of the frigate's main deck. No trouble or expense has been spared in the preparation of this chapel, and a very imposing effect has been produced. The chapel is circular, with dome, walls, and floor covered with black cloth. From the centre of the dome white silk cords radiate, looping up round the upper part of the walls festoons of cloth fringed with deep white lace. Round the walls at intervals the monogram 'G. P.' in silver, wreaths of immortelles, and silver-plated brackets with double wax-lights. The bier in the centre of the chapel, on which the coffin will be deposited during the voyage, has on either side four huge silver-plated candlesticks, each being nearly three feet in height, carrying wax-tapers as exceptionally large as the lofty and gleaming masses of metal that hold them."

—Captain R. B. Oldfield, of the Royal Navy, an experienced officer has been granted leave by the Admiralty and has proceeded on behalf of the Telegraph Construction and Maintenance Company to Siam and the Malay Peninsula, for the purpose of exploring certain routes by which that company proposes to establish a telegraph communication from Burmah, the Tenasserim Provinces, and Siam with Penang, so as to throw traffic upon the British Indian Extension Company's cable, which will be laid next year between the Straits of Malacca and Ceylon.—A company is in course of formation, to be called the Anglo-Australian and China Telegraph Company. They propose to establish a submarine telegraph between Calcutta and the Australian colonies, with intermediate stations at Penang, Malacca, Singapore, Batavia, and the Dutch settlement at Macassar, the cable termination in Queensland, at the head of Gulf Carpentaria, to which point the telegraph system of Australia will be completed in 1870."

"The Œcumenical Council was opened on December 8. By daybreak, notwithstanding the weather being rainy, the inner atrium and grand nave of the Vatican Basilica, the route of the procession, were already thronged by an immense concourse of spectators. At nine o'clock amid the ringing of the bells of all the ecclesiastical edifices in the city and salvoes of artillery from the Castle of San Angelo and Mount Aventino, the procession formed in the upper atrium of the Vatican, descended the scala regia, and passed through the lower atrium into the Cathedral. Regular and secular clergy were ranged on either side, and the procession consisted of six archbishop princes, forty-nine cardinals, eleven patriarchs, 680 archbishops and bishops, twenty-eight abbots, and twenty-nine generals of religious orders. In all about 800 ecclesiastics preceded the Pope, who was carried into the Cathedral in the gestatorial chair. His Holiness first knelt some time before the Sacrament, and the assembly then took their places in the Council Hall in seven rows. After mass had been chanted by Cardinal Patrizi, the Archbishop of Iconium pronounced the inaugural discourse. The Pope, who appeared to be in the enjoyment of excellent health, then gave his benediction, the ceremony being carried out in exact accordance with the State programme. The tribunes of the Council Hall were occupied by the Sovereigns and Princes present in Rome, the members of the diplomatic body, Generals Dumonth and Kanzler, and the Roman and foreign nobility. After giving the benediction, the Pope received the homage of the members of the Council. The appointed prayers followed, and the Pope three times invoked the aid of the Holy Ghost for the Council, a hymn to the Holy Ghost being sung by the choristers. Persons not members of the assembly then quitted the hall. The Prelates approved the decree opening the Council, and the *Te Deum* followed, the ceremony terminating at half-past two o'clock in the afternoon. The Empress of Austria was present in the gallery set apart for foreign Sovereigns."

It is said that the Council is likely to sit for six months.

"Prince Galitzin," says the *Moniteur*, known in Russia as a clever amateur musician, went lately to Koslow, near the Black Sea, to superintend the sale of the corn arising from his last harvest. Having transacted the business, he returned to the hotel with a large sum of money. In the evening, three priests, with long grey beards, were seen to enter his apartment. About an hour after one of the servants going into the prince's room found him lying on the floor assassinated. On the floor lay the robes and beards, which had been thrown aside by the murderers to enable them to escape unnoticed."

—M. Rochefert has taken the oaths of allegiance.

—The congregation of Bloomsbury Chapel have presented Dr. Brock, their minister, with £1,000.

—The Maharajah of Jeypore, it is said, intends to dance at every Calcutta ball at which he is present. Since his return to Jeypore from Simla His Highness has regularly given weekly dances to the European society of Jeypore, and taken a leading part in them himself. Will his subjects think this a matter for congratulation?

—The Str. *Queen of the South*, 1,400 tons, from Liverpool, via the Suez Canal, arrived yesterday. She was 15 hours in passing through the Canal, and drew 16 feet.

—Reuter's express; Shanghai, Dec. 7: Nothing has transpired with reference to the result of the enquiry by Sir Rutherford Alcock into the outrage on missionaries at Nyankin, and it is therefore inferred that no satisfaction was obtained.—The French Minister, Count Rochechonart, intends to proceed shortly to Yu Yang in Szechuen, the scene of the murder of a French priest and a number of Christian natives at the beginning of this year. A small naval squadron will convey the Minister as far as Ichang, whence he will proceed by boat with an escort of 50 men and two field pieces to Yu Yang.—The Revision of the Treaty to which Sir Rutherford Alcock has agreed is still the subject of discussion in Shanghai. Public opinion is decidedly against it, and the Minister is blamed for having made concessions and gained nothing of importance in return.—Sir Rutherford Alcock, the British Minister to Pekin, was very insolently received by Governor-General "Ma" at Nankin, but demanded an apology, which was tardily made. Sir Rutherford has passed Shanghai, and is now on his way home calling at all the Treaty Ports.

Hongkong, 14: American Agencies for Chinese emigration to the States have been opened at Hongkong and are doing well. The terms offered are liberal, and so far as can be judged, no abuses seem likely to take place.

—*Hindu Reformer*: "We may as well intimate our sense of the failure of the project of Female Normal Schools originally set on foot by Miss Carpenter. This philanthropic lady has, indeed, again returned amongst us with renewed means and intentions. But we are afraid her original differences with the authorities and with the coadjutress she had brought with her occurring just at a time when harmony was needed to work out the plan with success, have, we fear, done great harm to the cause. Normal schools have indeed been established in Bombay and Ahmedabad, but under circumstances devoid of that unity and earnestness of purpose which alone could achieve any results."

—*Saturday Review*: "The new Papal aggression is the most audacious step which the Holy See has ever taken in its long ascent to practical or theoretical despotism. It is well known that the Council will be urged to incorporate into history at least one notorious fable, to recognise an incredible and impossible dogma, and to reaffirm in the Syllabus nearly all the moral and political propositions which have been most unanimously condemned by the intellect and conscience of modern generations. More ambitious than the super-grammatical Emperor, Pius IX. proposes, as the Bishop of St. David's in his late charge explains with his accustomed logical calmness, to perform the feat already attempted by the Council of Trent of placing himself *supra omnipotentiam*."

The last expression coincides perfectly with 2 Thess. ii. 4.

—A train has been run from Sholapore to Goolburga.

Tuesday, January 4.

—*Friend of India*: "The '55 years' order, which will come into force in January, will throw many military officers holding civil appointments out of employ, but will glut the army with veterans."

—Pinto and De Souza, concerned in the Jacobabad peculations, have been sentenced to seven and two years respectively of imprisonment. Barron is to be tried in the High Court next month.

—The *China Trade Report* gives the following extract from a letter by a Romish missionary who had been traveling in the interior:

"I reached Si-ghan-Fü, the chief city of Shensi, in about a month after leaving Pekin. This province has been lately devastated by rebels, and it is awful to view the aspect of the country and the miserable condition of the inhabitants. For three days I had to pass through villages and towns, which had been burnt and plundered. The famine which was occasioned by the devastation of the country was so fearful that, in one city, the inhabitants, who were beseiged, had been reduced to the necessity of eating human flesh. Of Christians only, almost two thousand died of starvation in one place. Five thousand Christians are calculated to have died in the province, in consequence of the horrible devastations of the rebels. In Si-ghan-Fü I met the good Bishop Chiasi, who has been in China now for thirty-five years. His Lordship looks quite a Chinaman, he has great authority in the country, and is a very influential personage. There are about twenty thousand Christians in his province."

—The four-foot reflector lately mounted at the Melbourne Observatory, has been making some discoveries in the Argus Nebula. The *Spectator* says: "There seems no longer the least room to doubt that the nebula has changed in the most marvellous manner since Sir John Herschel, a third of a century ago, mapped its most striking features. The stars which are strewn over the nebula, and which had been spoken of by Sir John Herschel as probably much nearer to us, has remained unchanged in position, and with one exception have not charged much in relative brilliancy.

"The famous Eta Argus, the most wonderful star in the whole heavens, and only surpassed in interest by one object,—the nebula in the midst of which it is situated, was marked in Halley's catalogue as a fourth-magnitude star; in Lacaille's as of the second-maganitude; in 1843 it surpassed every star in the heavens in brillancy except the Dog Star;—*at present it cannot be seen with the naked eye.* When Sir John Herschel was at the Cape the star was nearly at its brightest, and then the nebula could not be seen even on the darkest night. Now, when the star is invisible, the nebula shines with a lustre which renders it visible before the third-magnitude stars come out upon the evening skies."

Wednesday, January 5.

—The *Great Eastern* is expected about the 16th.

—Sir Richard Couch has been appointed Chief Justice at Calcutta.

—Mr. Ballard, Resident at Travancore, has given great offence by appearing at the Maharajah's Durbar, in check trowsers.

Offence to the *Madras Mail*, at all events.

—Of certain persons in the Church of England, the late Archbishop of Canterbury said in a charge prepared for delivery before his death, and since published by Messrs. Rivingtons, 'It is no want of charity to declare that they remain with us in order that they may substitute the mass for the communion, the obvious aim of our reformers having been to substitute the communion for the mass.' (Page 21.)

—The *Bombay Gazette* favorably notices a book on Indian Botany, by Professor Oliver of University College, London.

—The Congress of the United States met December 7, when the President's Message was delivered. It was telegraphed the same day, at least an abstract sufficient to fill several columns of the *London Times* appearing next day. The following extract is interesting:

"A new policy has been attempted towards the Indians. The Quakers are well known as having lived in peace with Indians while the people of other sects have been engaged in quarrels with them; they oppose war, and deal fairly. These characteristics have caused the President to give to them the management of a few reservations, with most satisfactory results. Any system looking to the extinction of the Indian race is too horrible to be considered. He sees no substitute except in placing all Indians on large reservations as rapidly as can be done, and giving them absolute protection there. As soon as they should be fitted for it, they should be induced to take these lands severally, and set up territorial Governments for themselves."

—*Times of India*: "Great exertions and corresponding progress are being made in connection with the G. I. P. Railway extension towards Jubulpore. On the 1st inst. the first special goods train ran through to Etarsee, and now two goods trains run daily. By the 1st of February the engineers hope to have reached Sohagpore, and to have the works finished by the 1st of March."

—The *Pall Mall Gazette*: "Over the door of the Council Chamber in St. Peter's has been written, as a correspondent of the *Times* a few days ago told us, the following inscription:—

Docete omnes gentes:
Ecce ego vobiscum sum omnibus diebus
Usque ad consummationem sæculi.

This, we presume, has been taken from St. Matthew, Chap. 28, verses 19 and 20. But in that place the whole passage reads thus: 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world.' Protestants will be apt to see in the omitted passage precisely the restraint on infallibility which the Pope wishes to throw off. He claims authority to teach all nations without restriction as to his doctrine or dogma; the gospel only gives authority to teach what Christ commanded, in which the Immaculate Conception and other points of Catholic faith are certainly not to be found. A garbled inscription over the door is a bad omen for the fate of truth inside the chamber."

Thursday, January 6.

—The Mazagon bunder has been lengthened and improved at a cost of two lacs. After referring to this, the *Times of India* says: "Will no enterprising individual start 'penny steamers' to run up and down the harbour at frequent intervals? There are wharves now at Colaba, at Carnac Bunder, at Mazagon, and will be shortly, at Apollo Pier, which will allow small steamers to come alongside at all states of the tide. We devoutly hope it may not be long before large European voyaging steamers may be brought alongside to load and discharge cargo."

—The *Gazette of India* announces that, from and after 1st January 1870, *half group* telegraphic messages of ten words will be forwarded to Europe at a reduction of ₹10 on existing rates.

—*Times of India*: "As at present arranged, His Royal Highness leaves Calcutta on the 7th (to-morrow), and goes for a day's shooting at Maldah in company with the Viceroy. From Maldah, His Royal Highness proceeds to Benares where he will remain three or four days. Thence he goes on to Cawnpore, where only a short stay will be made; and from Cawnpore he proceeds to Lucknow. At Lucknow His Royal Highness will probably stay a full week, seeking *shikar* in the most promising jungles. From Oudh, the move is to be to Agra, where Sir William Muir will meet his Royal guest. After a week's stay, the tour will be continued to Delhi, where a rest of three or four days will be taken. At Umballa, whither His Royal Highness will proceed from Delhi, a stay of a couple of days will be made, before the journey is continued to the Punjab and Lahore. On his return, it is probable that the Duke will stay a short time at Allahabad, before proceeding to Jubbulpore and the ceremonial before him there, *en route* to Bombay."

—*Indian Mirror*, 31st December: "Calcutta witnessed a spectacle yesterday to which the past history of India furnishes no parallel. A Prince of the Royal blood was invested by His Excellency the Viceroy, in the presence of the assembled kings and princes and the nobility of the country, with the insignia of the Most Exalted Order of the Star of India. The sight was most imposing, as the several Maharajahs, the Governor of Bombay, the Commander-in-Chief, the Royal Duke and the Viceroy marched on, splendidly dressed in their sky-blue robes, each forming as it were a distinct company with his retinue of pages and attendants and banner-bearers. Nothing interested us so much as the lovely, sweet, angelic, little creatures who formed Lord Mayo's pages, and had the honor to bear his mantle. All eyes were fixed on them."

—Same: "The intelligence that a Theistic Church, under the name of the 'Band of Faith,' had been established at Wakefield in England, could not but be received with joy and gratitude. That the Brahmo Somaj of India should possess a sister institution in England, the country whence in these days comes all the light of knowledge and civilization of which modern India boasts, is indeed a matter fraught with the best hopes and encouragement for the present and future of our religion. The connection thus formed, and ensured by the welcome assurances of Mr. Goodwyn Barmby the founder of the 'Band of Faith' may, let us hope and pray, ripen into a true spiritual brotherhood between the East and the West, and form the basis of a Universal Church for all mankind."

—*Spectator*: "Mr. Voysey has made a remarkably able and a remarkably candid and outspoken defence of his position as a clergyman of the Church of England, before the Chancellor of the Diocese of York, maintaining that his only obligation as a minister of that Church is to teach nothing in clear contradiction of any of the Articles of Religion. He seems to hold, however, that if he does not *verbally* contradict those Articles, it is enough, even though he contradicts the clear meaning of them. We should think it more mischievous to English morality than it could by any possibility be favourable to Church comprehension, if this were the real condition of the law. Were it so, there would be nothing at all to prevent a pure Atheist teaching Atheism from holding preferment in the Church of England."

Friday, January 7.

—The Governors of Bombay and Madras left Calcutta on the 5th instant in the Steamer *Deccan*. The Duke left last evening.

—There are four homœopathic dispensaries in the N. W. Provinces.

—*Pioneer*: "We have heard it stated that the English revenue will this year derive no less than half a million sterling of legacy duty from the estates of no more than three persons lately deceased—Lord Derby, the Marquis of Westminster, and Mr. Peabody. We rather doubt the fact. Lord Westminster, it is understood, left nearly the whole of his immense personalty to his widow; and widows, we believe, pay no legacy duty. Nevertheless the statement recalls reflection to the infatuation of our legislators in rejecting the financial succour offered by a succession-tax. They go to Abana and Pharpar, and all kinds of out-of-the-way and not always *pellucid streams*, to wash away the leprosy of deficit—retrenching little sums from little men, rousing pound rancour for penny profit—while the perfectly cleanly and unobjectionable Jordan of a succession-duty rolls despised at their feet."

—A Parsee patient in the Lunatic Asylum Colaba, committed suicide by hanging himself on the 5th inst.

—"*Universal regret*" the *Indian Church Review* tells us, "has been caused by Mrs. Stanly's resignation of the Post of President of the Church Needle-work Society."

—Deaths last week, 316.

CHINA IN AMERICA.

(*By "Eusebius" in the New York Observer.*)

I am happy to say that the Christian people of California, so far as I have had any intercourse with them and so far as my knowledge extends, do not share in any measure in the prejudice against the Chinese. I believe they are doing all they can for the improvement of their position. Public men, too, are laboring to secure their protection by giving them the rights which are accorded to other foreigners.

I have alluded to the Sabbath school for the Chinese in connection with the Howard Presbyterian church, of which Rev. Henry M. Scudder, D. D., is pastor. This has been to me the most interesting sight in California. I had heard of it before coming from the East, and the day after my arrival I was invited to visit it by a member of this church. The whole aspect of the school struck me with surprise. Instead of a company of stolid-looking men, like the Chinese whom we are accustomed to see at cheap cigar stands in the streets of New York, there were more than a hundred gentlemanly youth, every one or two of whom had a teacher, and all manifesting the most eager desire to learn. I do not know that any of them have become Christians or even renounced heathenism, but all were striving to acquire a knowledge of our language, and some were reading from the Bible, carefully and with apparent intelligence. When the bell was touched for the general exercises of the school, the pupils took their places and, without the least conversation

among themselves or tendency to diversion, gave the closest attention to all that was said, joining in the Lord's Prayer and other exercises. Their whole appearance was like that of a company of educated gentlemen, and their whole bearing would have put to shame many a gathering of college youth that I have seen. One secret of the great success of this school is, that, so far as can be, each scholar has a teacher to himself, and in no case are there more than two in a class. They are making great progress in learning to read and write the English language, and in acquiring useful knowledge; and I could not but hope, as I looked upon them, that the company before me contained some, and perhaps many of the future missionaries to China. Viewed in this prospective light, the sight awakened the deepest emotion.

Rev. Mr. Loomis, who is in the service of the Presbyterian Board of Foreign Missions, is engaged in a similar work, but more extensive. In addition to the Sabbath school and an evening school, he has regular preaching services, conducted in the Chinese language; and his whole time is devoted to labour among the people, from house to house, and in every way in which he can bring the truths of the Gospel before their minds. I spent an afternoon with him in going through the shops and houses and other places in the Chinese quarters, and I fancy that I have seen almost as much of China as I shall see in China itself. It was an afternoon of great interest, and I wish that I could transfer that interest to paper but it would occupy too many sheets of my own and too many of our columns. I saw the people in all their various occupations—from the tea merchant down to the fishmonger and green grocer and the gamblers, for gambling is a favorite amusement of the Chinese. Astrologers in various places sat ready to cast our horoscopes, and seemed to have a large amount of business on their hands. We went behind the scenes of the theatre and examined the rude machinery and costumes, and down into the depths where a score or more of the actors lay stupified with opium. Quite a curious scene occurred while we were here. The managers were just making a large votive offering to the god of the establishment—meats and fruits and wine, and burning paper money—to secure a successful representation and a full house in the evening. Before we left we heard a disturbance in this quarter, and, on coming to inquire what was the row, we found the managers belaboring with their tongues a poor fellow who had stolen and drunk the wine that had been offered to the god.

Mr. Loomis has great facilities for reaching this people, in his thorough knowledge of their language, and in having a chapel and rooms to which they can come and receive instruction or counsel at any time; and it was very pleasing to observe, as I passed through the Chinese quarter, with what cordiality he was greeted everywhere, even by those who probably seldom, if ever, attend his services, for he seemed to be universally known. He has the disadvantage, however, of laboring very much alone, not having the support and aid of a Christian church. I look with the deepest interest upon this whole work, especially in its relation to China itself; and I would hope that the different churches of San Francisco will follow the example of Dr. Scudder, and, throwing their arms around the people, educate them for Christ. It seemed to me, as I looked upon this great company of zealous teachers, nearly a hundred in number, that they had been led, in the providence of God, to inaugurate a new era in the history of missions, and one which may tell speedily upon the religious prospects of a large portion of the heathen world.

THE GOLDEN BOWL BROKEN.

(Letter from Allahabad, August, 1869, in the Presbyterian.)

The same mail which is to carry this letter will bear to a large circle of loving friends the sad news of the death of Miss Emma Walsh, the youngest of our mission band, who left her home in Newburgh, New York, for India one year ago, and fell asleep in Jesus on Sabbath evening, August 15th, aged nineteen years.

Sickness and death have been about us on every hand for three months past. In almost every city of north-western India the cholera has been raging with a violence unusual even here; and the fevers peculiar to the country have been sweeping off their victims daily. But we have been living carefully, and committing our way unto the Lord, have taken unto ourselves the promise, "Thou shalt not be afraid for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." But O! how little did we think that death in another form would so soon lay his hand on the youngest and fairest of us all.

For two or three weeks Miss Walsh had not been well, but was not so ill as to excite alarm in her physician or friends. That which we now see should have told us that the brain was the seat of disease, no one thought to be a serious matter. Occasionally her mind was somewhat wandering, and we used to say to each other that she did not seem to be quite herself. Only the day before her death the physician assured her father that she had no disease other than a slight *hysteria*, arising from weakness, and needed only to be strengthened to be perfectly well. On the Sabbath morning she arose and spent the early part of the day with the family. But at noon a high fever set in, which at once attacked her brain and made her delirious. Nothing could be done for her relief until death came, at a few moments after six o'clock in the evening, to cool the burning head and quiet the restless limbs, and soothe the troubled mind, by calling her spirit away unto Jesus, leaving us to weep over the dear form, so peaceful and serene, in that sleep which pain and suffering can never invade.

Loving ones watched around her all the night, and with the early morning light—such mournful haste is required in this Indian climate—we bore her away to the graveyard, and committed the precious remains to Him who once slept in the tomb of Joseph of Arimathea, and arose, as they who have died in the faith of Him shall one day arise—in glory, and beauty, and immortality.

Miss Walsh was born in India, where her father and mother have been engaged for twenty-five years, in missionary work, but while a little girl she was brought home to be educated.

She always wished to be a missionary, and when, during a precious time of reviving in Calvary church, Newburgh, she gave her heart wholly unto Christ, and knew her sins forgiven, the decision was at once made to devote her life to Indian missions. When Mrs. Walsh came home for a short visit in the spring of 1868, she found her daughter, just entering upon womanhood, loving and beloved by a large circle of friends, useful in the church and among her young associates, but prepared and anxious to go at once from all the pleasant scenes and companions of her girlhood to the dark land of her birth, if so by her life or death she might bring some souls to the light of God's truth, and open the way of salvation to the perishing.

Being accepted by our Board of Missions, Miss Walsh sailed for India, and reached Allahabad in November of last year. She entered at once upon the study of the language. As soon as it was at all possible for her to do so, she gathered in her own room a class of girls, whom she taught out of the Bible, and who learned from her many of the sweet Christian songs which children sing at home. And often in the stillness of the twilight hour I hear some child-voice in the humble dwellings around, singing full and clear the hymns taught by her who is now singing among the angels.

Upon removing with her parents to another station of our mission in Allahabad, distant three miles from the Jumna, arrangements were at once made to begin there a larger class, and to-day the desks and benches stand idle in the room which was prepared for her class, as soon as returning strength should enable her to begin again her work of teaching.

Miss Walsh's bright and pleasant face and genial smile were a truthful index to the quick mind, and warm and generous heart within. She endeared herself to all who knew her. Without endeavouring, or even appearing conscious of it, she won the esteem and affection of us all. We miss her as a loving friend, as well as one who bade fair to be a valuable member of our mission band.

I cannot tell you how desolate we feel; so few of us here, and one of the little number so suddenly and unexpectedly taken. It was heart-rending to lay her in her grave so quickly, and return to a desolate home, which, the very day before, had been enlivened by her presence. But no one who knew her could doubt her sincere and earnest piety. She loved her Saviour, and sought to do His will. We know that she has gone to be with Him; and we are quickly following in the same path that leads to joy, and immortality, and heaven.

Our dear friend has fallen at the very commencement of her work. The silver cord, which we thought so firmly bound, is loosed; the golden bowl, which appeared as strong as it was bright and beautiful, is broken; the pitcher, which we hoped would carry so many draughts of the life-giving stream to perishing souls, is broken at the fountain. But, although fond hearts will be asking why she was called away so soon, faith tells us that she has not gone one hour too quickly. The fatal fever was God's own messenger; and it is written in the very Book of Lamentations, that "He doth not afflict willingly, nor grieve the children of men." What God does is wisest, and kindest, and best.

O! crushed hearts of those who loved her, be still in your grief. Look up, and not down—up to that heaven where her spirit is now rejoicing in God, her Saviour; up to that heaven whence Jesus, our Lord, shall quickly descend, to raise her beloved form from the grave, to meet Him with all His saints in the air. Would you see again the fair, sweet face of your daughter, your sister, your friend? O! then, long for, watch unto, and pray for the day of His appearing. Lord Jesus, our Saviour and our Friend, look in mercy upon this sin-ruined earth! See how thy redeemed ones are sore, weeping day by day in their grief and sorrow! Behold the graves wherein thy sleeping ones are held in the grasp of death! O, Lord Jesus! why delayest thou thy promised coming? Why tarry the wheels of thy glorious chariot? From every grave of a Christian comes up the cry, "Lord how long?" Every sigh of thine afflicted saints below is a plea for thy coming. This poor earth's misery and woe is a perpetual prayer for the manifestation of thy kingdom.

O, Lord Jesus! beside this fresh grave of another of thy missionary servants, weeping over another beloved one whose form we shall never see till thou shalt come, we pray thee, amidst our tears, to come quickly, and rend this tomb, and despoil death of all his prey; and give to all thy saved ones the adoption, to wit—the redemption of the body, that we may rejoice for evermore in the joy, and peace, and glory of thy kingdom.

T. S. Wynkoop.

THE PORTUGUESE CONVERT.

"In the lovely island of Madeira, about fifteen years ago, lived an old gentleman, Senhor Arsenio Nicos da Silva. As respects the present world, he was happy; he enjoyed the love of a devoted wife and an affectionate daughter; the latter was married to one of the two chief judges on the island. He was rich and courted by the world, and in the enjoyment of every luxury which can make life pass pleasantly. But his soul was dark with superstition and selfishness. He believed in all the corrupt doctrines of popery, and so narrow was his heart that the need of the poor never warmed him into bestowing a crumb from his table on the destitute around him. So marked was this characteristic that he was commonly known by the epithet of "*Oavarento*, the miser."

But the Lord had purposes of mercy toward this man. His beloved daughter fell sick, and the native physicians being unable to help her, her father brought her to a Scottish physician, then residing on the island. This physician was Dr. Kalley, who had been himself driven to the island by the illness of a beloved wife, and had there opened a hospital for the relief of suffering natives.

Having prescribed for the health of Senhora Coelho, the old man's daughter, Dr. Kalley conversed with him a little about the health of his own soul. These visits were repeated for some time; at length the old man expressed a desire to have a little private conversation with the doctor at the house of the latter.

When alone together, Dr. Kalley inquired about what subject he wished to speak with him.

"About the way," he replied, "in which a guilty man can, under the government of a just God, escape the punishment which he deserves."

"Well," said Dr. Kalley, "tell me what *you* think about it."

"I understand," said Senhor da Silva, "that in baptism the death of Christ is applied so as to free from original sin." And then he went on to speak of penances, etc., for actual transgressions.

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The doctor interrupted him by saying, "*I* understand that the blood of Jesus Christ cleanses from all sin, of every kind."

"Tell me that again," cried the old man.

"No," said Dr. Kalley, "but read here, and here." At the same time he pointed out to him one text after another in the Portuguese Testament.

Great tears of wonder and joy, gratitude and astonishment, chased each other down the poor old man's cheeks, as he read the word of God attesting the wondrous truth: and the doctrine of His free favor in pardoning the chief of sinners seemed, for the first time, to break upon his soul.

The change was not merely one of the understanding; his heart also was changed, and from thenceforth he began to walk as one redeemed with a precious price.

One of the first evidences which became apparent was that he lived no longer to himself, and the treasures he had so hoarded were freely bestowed on others.

Dr. Kalley was at that time furnishing a small hospital. Da Silva sent him a large basketful of sheets, towels, and other useful articles, with a letter, saying, "My heart was gangrened; it has felt the power of the love of God, and I send you the first-fruits of it."

It was but the first-fruits. He soon joined himself to the little despised band of converts; and when persecution arose for the truth's sake he was among the first to bear the brunt of it. He grew in grace; and when those who had sown the seeds of truth in the island were obliged to flee for their lives, Senhor Arsenio da Silva remained with the little flock of persecuted ones left on the island. Subsequently he also was obliged to flee for his life, leaving wife and children, house and wealth, all those possessions which once he idolized; now he counted them but as dung and dress; yea, he counted not his life dear unto him, so that he might finish his course with joy, and fulfil his ministry faithfully. This desire was accorded. In a far distant land, in the new world, whither the little band had wandered for the privilege of serving God and obeying the truth in peace, he calmly closed his eyes, surrounded by the loving and beloved companions of his faith and sufferings. Among his last words were, "Lord, let me depart in peace; for mine eyes have seen Thy salvation. Jesus is always my hope."

Thus he departed, without a sigh or a groan, to be for ever with that Saviour whom he had learned in his old age to know and love.

My dear reader, pass not on to another subject till you consider the momentous question which Senhor da Silva put to Dr. Kalley.

Do you know that God is just, and that you are a sinner? and have you ever been concerned to know how a sinful man can, under the government of a just God, escape the punishment he deserves?

You may not be so ignorant as to think that salvation can be purchased by penances, and indulgences, and prayers to the Virgin and departed saints; but are you seeking to buy salvation by any thing you can do, or feel, or experience?

If so, be assured you will never find true peace by these means. The blood of Jesus Christ, God's Son, cleanseth from *all* sin; nothing else can cleanse at all; this cleanses wholly all who believe.

"To Him [Jesus] give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Act x. 43.

E. G.—*The Witness.*

TELEGRAPHIC NEWS.

London, Dec. 13*th.*—The French financial statement shows a surplus for the last two years, an increase in the revenue, and a decrease in the National Debt.—The trial of Messrs. Overend Gurney has commenced.

13*th.*—The Bombay Mail of the 21st ultimo was delivered in London to-day.

15*th.*—Parliament has been convoked for the 8th February.—Fenian robberies of arms have taken place in Dublin.—Advices from Florence state, that after a protracted crisis, a strong Italian Ministry has been formed under the presidency of Signor Lanza.

January 1*st.*—The revenue of Great Britain for the past year amounted to £73,250,000.—A memorial from British Columbia has been presented to President Grant praying for annexation to the United States, on the ground that the confederation of Canada is injurious to their interests.—Two policemen have been shot in Limerick, one mortally.—The following names appear in the obituary of the week:—Colonel Power, Colonel A. B. Church, Captains L. F. Wells, and C. W. Wade.—The homeward Bombay mail of the 18th ult. reached Suez on the 31st idem.

Miscellany.

From *Christian Work*: "In the month of November numerous opening addresses are delivered by the Theological Professors. Among the most interesting of these this year was that of Dr. David Brown, of Aberdeen, on the 'Spread of Rationalism in Europe.' He noticed its influence in Germany, marking especially the work of Dr. Schenkel on, 'The Sketch of the Character of Jesus,' and its popularity. He then referred to France, French-Switzerland, German-Switzerland, Holland, and lastly to England. He noticed, among other things, the popularity of Professor Jowett's Edition of some of St. Paul's Epistles, and asked:—'Could that work have run through so many editions—at the rate of about one a month—created such a sensation and occasioned so much speculation, on the mere strength of its intrinsic merit? To me it is quite clear that much of this was due to a latent preparedness over the country to look with a friendly eye at whatever promised to exhibit the life and work of Christ in a more human and natural light, even though in doing so its divine and supernatural features should taper away altogether—a certain impatience of the supernatural, which instinctively takes to any human explanation of what is divine, any natural explanation of what is supernatural. At the bottom of this state of mind there lies an element of scepticism, which is only kept from full development by powerful counteractives.' In conclusion, Dr. Brown showed that they must neither despise all this, nor be unduly alarmed at it, and pointed out how conflicting and intolerable were the theories and positions of the various advocates of this school of unbelieving rationalism, with its capricious criticism. Be it ours (he said) by close study, to trace out the glorious unity, marvellous consistency, and peerless grandeur of the life of our Lord Jesus Christ, as held forth in the Gospel History, just as it stands, and developed in the subsequent writings of the New Testament; and having steeped ourselves in the spirit, and breathing the aroma of this matchless One, in His purity, and grace, and love, to hold forth in all it Divine preciousness, as the life of the world. It is our all of real value in the world; and so long as they have nothing to put in its place but dismal darkness and blank despair, their show of learning will not much appal us. Dr. Charteris, of Edingburgh, spoke on the 'State of Religious Feeling in Germany,' specially in Wurtemburg, where he had spent the summer. Speaking of the University of Tubingen, he said:—'Whatever the University might have been in former days, he regarded it at present as the centre of a healthy religious influence. But when he left the class-rooms and went out among the men and women in the town and neighbourhood, he seemed to have left, not theology only, but religion behind. In church there were not to be seen above 150 of the 800 students at the University; and while there were hundreds of women in the portion of the building set apart to them, the men present might be counted on one's fingers. On inquiring into the matter, he found that public worship was not regarded as a duty by many of the most pious among the people. This state of public feeling came about chiefly from two causes, the first of which, and the most important, was the influence of the negative theology, which, while it had lost its hold on the best thinkers, had, nevertheless, passed into the heart of the people and chilled it. The sermons were exceedingly evangelical, simple and direct, yet they had little influence on the people. The reason of this was that they did not reveal the preacher's own heart and life. The pastors were well acquainted with the various phases of doubt and unbelief, and could discuss them powerfully in the retirement of their own studies; but they came to the pulpit with graceful paraphrases of the epistles and gospels for the day. The second cause of the religious apathy which prevailed was that the clergy were too completely State functionaries. The ministers and people had no kind of bond between them, and they did not work together. He did not see within the Church itself the power to set things right the most hopeful symptom was the growing influence of what might be called Methodism in its bosom. The duty of the clergy was to cast themselves upon their people, to put away officialism, and to make men feel that they were men of like passions with themselves, though with greater knowledge and clearer faith.'

"Dr. Fairbairn, of Glasgow, gave an able address on the 'Churches and Physical Science,' of which from its elaborate character, it is impossible to to give any idea in a few sentences; and Dr. Candlish lectured on the 'Objections to the Doctrine of Future Punishments.' He said:—'In closing, he presented to the minds of his audience two considerations on the question of future punishment itself. The one (he said) has respect to the difficulties and objections which reason, the reason of the natural mind, is apt to raise against the doctrine of future punishment and its eternity. These are no doubt very formidable as affecting the character of the Creator and the claims of the creature. It is not often desirable to deal with them in detail; it is better to set against them the declarations of Scripture. But one thing, I am persuaded, will be found too true. When the arguments generally urged are pushed to the utmost, they all ultimately, as I think, resolve themselves into the insoluble problem of the origin and permission of evil, as that again is connected with the free-will and responsibility of self-conscious, intelligent, and so far independent creatures. The question of more or less, longer or shorter, is really not relative to the issue. Account to me for the existence of evil at all, before you ask me to account for its continuance and perpetuity. The second consideration has respect to the evidence of revelation on the subject. I never have been able to explain away its strong direct statements, but over and above these what has always silenced and convinced me, has been the absolute impossibility, as it seems to me, of holding consistently and entire the great doctrine of redemption without admitting the correlative and corresponding fact of a hopeless hell. Let us not be much moved by the caricatures and misrepresentations of ignorant or prejudiced men, who paint us in their pictures as gloating in fiendish delight over the doom of the lost—exulting in *our security as the select and exclusive favourites* of Heaven, having a Gospel of fire and brimstone, and dealing damnation wholesale to mankind. We know that our temptation is far the other way—that if we err at all it is not in that direction. We, ambassadors of Christ, beseech men in His name to be reconciled to God. But let us not be unfaithful in showing the dark background of condemnation, in front of which the light of saving grace shines. Let us exhort ourselves, and one another, and all men to flee from the wrath to come.'"

PASSENGERS SAILED.

Per *Rangoon*, 1*st*:

For Southampton.—Lieutenant-Colonel Low, wife, and child, Captain A. Fraser, Mr. G. G. Cobden, and Captain Humfrey.

For Marseilles.—Captain H. R. and Mrs. Faber, Mrs. Prior, Colonel Thacker, Major Champain, Rev. Mr. and Mrs. W. C. Bromehead, Captain Dashwood, and Mr. F. G. Lear.

For Suez.—Mr. G. Campbell, Mr. J. C. Geddes, Mr. W. W. Bayley, Mr. Charles Danks, and Mr. R. B. Shaw.

PASSENGERS ARRIVED.

Per *Sumatra*, 2*nd*:

From Southampton.—Col. Daniel, Capt. and Mrs. Laurie and infant, Mr. and Mrs. Golding, Mrs. A. Strachan, Mrs. Berry, Messrs. R. C. Anderson, A. H. Anderson, Horkins, C. Clark, Sullivan, Allen Ramsey, Stevenson, Mayhew, Campbell, Cross, Sherwin, Harris, Joss, Page, Fisher, Hough, Hawkins, Ibbetts, Sanderson, Batcock Buckland, Holland, Downing, Burke, May, and London.

From Marseilles.—Lord Lascelles, Hon'ble F. Bridgeman, Col. and Mrs. Wright, Col. and Mrs. Davidson, Col. Macqueen, Capt. and Mrs. Daubeny, Capt. D. Parsons, Capt. Barnes, Mr. and Mrs. Elliott, Mr. and Mrs. Sargeannt, Mrs. Darrah, Miss Faddy, Miss Eames, Messrs. Aitken, Drysdale, Lawes, Morrice, Stacey, Tiel Tremearne, and Hargreave.

From Suez.—Mr. and Mrs. Falcon, Mr. and Mrs. Bushby, Mr. and Mrs. Mylott, Messrs. Neale, Parkinson, and Carr.

From Aden.—Mrs. Felmon, Mr. and Mrs. Dadabhoy.

Advertisements.

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Printed and published for the Proprietors, by JAMES PEARSE, Manager, ORIENTAL PRESS, Bombay.—January 8th, 1870.